

ARTICLES

TO BE ENQVIRED OF,

within the Arch-Deaconrie of

Essex, by the Church-war-

dens and Swornemen in

every Parish:

And Presentment to bee made thereof, to
the *Arch-deacon*.

With peculiar answer to every Article.

Given, *Anno Dom.* 1635.



LONDON

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1635.



The Tenor of the Oath ministred to all the Church-wardens and Sworne men.

Yee shall sweare, that all Affection, hatred, hope of reward, or gaine, or feare of displeasure, or malice set aside, you shall, vpon due consideration of the Articles giuen you in Charge, present to our Arch-Deacon of *Essex*, or his Official, all and euery such person, of, or within your Parish, as hath committed any offence, or fault, or made any default mentioned in any of these Articles, or which are vehemently suspected, or otherwise defamed of any such offence; fault, or default, wherein you shall deale vprightly, and according to Equity, neither of malice presenting any contrary to Truth, nor of corrupt affection sparing to present any, and to conceale the Truth, hauing in this action God before your eyes, with an earnest zeale to maintayne Truth, and to suppress Vice. So helpe you God, and his faithfull promises in **CHRIST** **IHSVS**.

God save the King.

612.308

Articles to be enquired of within the Arch-
Deaconry of *Essex*, for this present
yeare of our Lord God:

1635.

Articles concerning the Clergie.

I.



Whether hath your Minister, read the Constitutions set
foorth by the late Kings Majesty, once every yeare, upon
some Sundayes or Holydayes in the after-noon before
Divine service, according as by the Canons he is bound:

2 Whether doth your Minister use to pray for the King
and Quenes Majesty, King Charles and Queen Mary, Prince Charles,
James Duke of Yorke, Lady Mary, Lady Elizabeth the Kings Ma-
jties onely Sister; giving unto him such stile and title of supream
Gouvernour over all causes, and over all persons, as well Ecclesiasticall
as Temporall, as by Law are due unto him, exhorting their Parishio-
ners to yeld him obedience according to the same: and also in their said
Sermons, doe pray for all Archbishops, Bishops, and all other Ecclesia-
sticall persons, according to the 55. Canon:

3 Whether is the prescript forme of Divine Service used by your
Minister, upon Sundayes, Holydayes, Wednesdays and Fridayes, ac-
cording to the Booke of Common Prayer: And whether doth your Mi-
nister duly observe all the Orders, Rites and Ceremonies prescribed in
the said booke of Common prayer, as well in reading publike Prayers,
the Letany, and also in administering the Sacraments, in such manner
and forme, wearing the Surplesse, as by the Booke of Common prayer
by Law now established is injoyned:

4 Whether doth your Minister administer the holy Communion
so often, and at such times, as that every Parishioner may receive the
same at least thrice in every yeare, whereof once at Easter, as by the
Booke of Common Prayer is appointed. And whether doth your Mini-
ster receive the same himselfe on every day that he administreth it to o-
thers, kneeling at the same, and administreth it to none but such as doe

the Institution according to the Booke, at every time that the Bread or Wine is received, in such manner and forme, as by the Prouiso of the 21 Canon is directed, or wherein he is faulty? And whether is warning given by him before-hand for the Communion, as the 22 Canon requireth?

5 Whether hath your Minister admitted any notorious offenders, or Schismatickes to the Communion, contrary to the 26 and 27 Constitutions, without satisfaction by due course of Law foreincyned them, or rejected any from the Communion who were not by publike presentment, or other open scandall infamous and detected of some notorious crime, by common fame published in the Parish?

6 Whether the Minister, together with the Church-wardens and questmen, doe take diligent heed and care, and not onely all and euery of your owne Parishioners doe receiue thrice in every yeare, as aforesaid: but also that no Strangers of any other Parish doe forsake their owne Minister and Parish to receiue with you, contrary to the 28 Canon?

7 Whether doth your Minister vse to signe Children with the signe of the Crosse when they are Baptized, according to the Booke of Common prayer, and the 30 Canon: and doth he neuer faile to vse the sayd signe of the Crosse? and whether he hath deferred, or wilfully refused to Baptize any Infant in his Parish being in danger, hauing bene due ly informed of the weaknesse thereof? And whether the Child hath dyed by his default without Baptisme, contrary to the 68 and 69. Canons?

8 Whether is your Minister continually resident with you upon his Benefice: or for how long time hath he bene absent, and whether he is resident for the most part, and what other Benefice hath he?

9 Whether doth your Minister, being a Preacher. preach vsually according to the Constitutions, either in his owne Cure with you once euery Sunday, or else in some other Church or Chappell, nere adjoining, where no Preacher, is according to the 45 Canon, or how hath he bene negligent in that behalfe?

10 Whether doth your Preacher, vse that succinct forme of prayer before all Sermons, Lectures, and Homilies, prescribed in the 55 Canon, praying for the whole Catholike Church Militant, and praising God for that part triumphant?

11 Whether is your Minister a Preacher allowed: if yea, then by whom: if no, whether doth he procure Sermons to be preached among you

According to the 46 Canon, or doth contribute toward a licenced preacher, if his living will beare it?

12. Whether hath your Minister another benefice: and whether doth he supply his absence by a Curate, that is sufficiently licenced to preach in that cure of his, whereon he himselfe is not resident: or otherwise in case he doth not find a preaching Minister there, by reason of the smallnesse thereof, whether doth he preach at both his Benefices usually himselfe, according to the 47 Canon?

13. Whether is your Curate licenced to serue by the Bishop of this Diocesse, or by any other, and by whom: whether doth your Minister or Curate serue more Cures then one, contrary to the 48 Canon: If yea, what other Cure doth he also serue?

14. If your Minister be not licenced to preach, as before said, whether doth he read Homilies, or take vpon him to expound the Scriptures, eyther in his owne Cure or elsewhere, contrary to the 49 Canon: If yea, then are you to present him, and specifie the place where he hath so preached?

15. Whether hath any person bene admitted to preach within your Church or Chappell, but such as you haue well known to be sufficiently licenced, whom you haue so admitted: you shall present their names, and how often haue any such bene admitted to preach, and by whose procurement: And whether haue you caused euery strange preacher, licenced or not licenced, to subscribe his name, together with the day when he preached, according to the 50. 51 & 52 Canons: and if he were licenced then by whom he was licenced: And whether haue they, or any other preached in your Church, not being soberly and decently apparelled according to the 74 Canon?

16. Whether doth your Lecturer, and Preacher read Divine Service, and minister the Sacraments in his owne person twice euery yeare, obseruing all the Ceremonies in the booke of Common prayer, established according to the 56 Canon?

17. Whether doth your Minister weare the Surplisse while he is saying the publike Prayers, and administering the Sacraments, and doth he neuer omit it, and if he be any Graduate, whether then doth he also weare vpon his Surplisse, during the time aforesaid, a hood as by the orders of his Vniuersity is agreeable to his degree, according to the 58 Canon?

18. Whether doth your Minister euery Sunday and Holy-day before euening Prayer, for halfe an houre or more, examine and instruct

ments, the Articles of Beliefe, and the Lords Prayer, as also in the Catechisme last set forth in the Booke of Common prayer, whereby the Childzen of the Parish may be prepared to Confirmation, according to the 59 Canon?

19 Whether hath your Minister without Licence from the Archbishop, the Bishop of the Diocese, or his Chancelloz, or Commissary, or from the Arch-deacon, or his Officiall, solemnized Marriage, betwixt any parties, the Banes not being thre seuerall Sundayes or Holidayes first published in time of Divine Service, or in the seuerall Churches or Chappels of their seuerall abode, according to the Booke of Common Prayer, and the 62 Canon: and also betwixt the houres of Eight and Twelue in the fore-noone, contrary to the 102 Canon?

20 Whether hath your Minister since the last Canon, solemnized any Marriage betwixt any persons, being vnder the Age of 21 yeares, although the Banes be thrice asked, before such time as the Parents haue made knowne vnto him their consent thereunto, contrary to the 99 and 100 Canons: And whether hath he married any of another Diocese, and who are they, and by what authority, and when?

21 Whether doth your Minister vpon Sundayes at Morning prayer, declare vnto the Parishioners what Holy dayes and Fasting dayes are appointed to be kept the weeke following, according to the 64 Canon, whereby they may be put in minde to prepare themselves accordingly, and to repaire to the Church to publike Prayer, as by Law they are bound?

22 Whether doth your Minister, in the Rogation dayes, vse the perambulation of the circuit of the Parish, appointed by Law, and in the same perambulation moue the people to giue thanks to God, for his benefits, vsing such Psalmes, Prayers, and Homilies, as are to that end set forth?

23 Whether doth any man (being neyther Minister nor Deacon) raede Common prayer openly in your Church or Chappell, or administer the Sacrament of Baptisme, or solemnize Matrimony, or take vpon him to practise any other Ministeriall duty in the Church, that is prescribed to be executed particularly by such as are either Ministers or Deacons, and what is his name that so doth?

24 Whether doth your Minister euery sere Moneths denounce in his Parish, all such of his Parish, as doe perseuere in the sentence of Excommunication, not seeking to be absolved: and whether hath he admitted any person excommunicate into the Church, without a certificate
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of this absolution from the Ordinary, or other competent Judge under his Seale, according to the Canons : or doth hee wittingly and willingly keepe company with such as are Excommunicate :

25. Whether doth your Minister, being a Preacher, endeavour and labour diligently, with mildnesse and temperance to conferre with, and thereby reclaime the Popish Recusants in his Parish from their errors, if there be any such there being : and whether is hee painefull in visitation of the sick according to the Booke of Common Prayer, and the Canons in that case provided :

26. Whether is your Parson, Vicar, Lecturer, or Curate, too much frequent or over-conversant with, or a favourer of Recusants, whereby he may be suspected not to be sincere in Religion :

27. Whether hath your Minister, or any other taken vpon him the place of a Minister, preached, Baptized Children (vntlesse in case of necessity) solemnized marriage, church'd any Woman, or administered the holy Communion in any private house or houses: if yea, then where, whom, and how often hath he so offended in any of the premises :

28. Whether hath your Minister or any other, exercised any publicke or private Fastes or Prophecies, not approued and established by Law, or publicke authority : or hath he attempted vpon any pretence either of possession, by Fasting and Prayer to cast out Devils, contrary vnto the 72 Canon :

29. Whether hath your Minister, or any other person or persons within your Parish, vsed to mixe in any private house or other place, or doth preach in any place, or vse any other forme of Diuine Service then is appointed in the Booke of Common prayer, and to hold private Conuenticles contrary to the 73 Canon : If yea, then you shall present them all, and euery of them :

30. Whether doth your Minister vse such decency and comelinesse in his apparell, as by the 74 Constitution is enioyned him, aswell at home, as when he goeth abroad :

31. Whether doe you know in your parish, any that hauing hærefoore taken vpon him or them, the order of Priesthood, or of a Deacon, hath since relinquished the same, and betaken himselfe to the course of life of a Lay-man neglecting his vocation, contrary to § 76 Canon. If yea, then you shall present his name, and the place of his abode :

32. Whether is your Minister noted or defamed, to haue obtayned his benefitt by Symonie, or reputed to be an incontinent person, or doth keepe any Man or woman in his house, that are suspected either to be of euill Religion, or bad life, himselfe to be a common Drunkard, or to be

a common hunter of Tauerneſ, Ale-houſes, or other ſuſpected places, a common Gameſter, or player at Dice, or other vniuerſall games, a common Swearer, or notorious perſon, or faulty in any other crime puniſhable by Eccleſiaſticall cenſures, whereby he is offenſive and ſcandalous to his function and miniſtery?

33 Whether doth your Miniſter uſe the forme of Thankſgiving to Women after their child-birth, and whether hath hee admitted any thereunto that was begotten with Child in Adultery, or Fornication, without licence of his Ordinary: and whether haue any married wiues reſuſed to come to Church, according to the Booke of Common Prayer, to giue God thanks after child-birth: If any be faulty therein, you ſhall preſent their names?

34 Whether doth your Miniſter baptize any children in any Baſon or other Veſſell, then in the ordinary Font, being placed in the Church according to the 81 Canon, or doth put any Baſon into it?

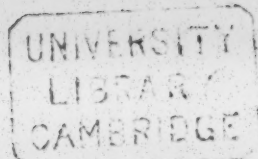
35 Whether hath your Miniſter kept any excommunication in his cuſtody vnpubliſhed againſt any of his Pariſhioners, aboue the ſpace of 20 dayes next after the receipt thereof, without ſome lawfull certificate of the abſolution of any ſuch excommunicate perſon, or of ſome lawfull warrant for the ſtay of the Excommunication?

36 Whether hath your Miniſter admitted any excommunicate perſon to the holy Communion, beſoze he hath receiued a certificate of the abſolution of the ſame partie. And whether haue you permitted any excommunicate perſon, either of your owne Pariſh, or of any other Pariſh to heare Diuine Seruice in your pariſh Church, ſince the time you took vpon you the Office of Church-wardens within your ſaid Pariſh: If yea, ſet downe the names of the ſame parties?

37 Whether hath your Miniſter abſolued any excommunicate perſon or perſons of your Pariſh, or of any other Pariſh within the Archdeaconry of Middleſex, without a ſpeciall warrant in writing, vnder the hands of the Judge and Register of this Court, or one of them? If yea, what are the names of ſuch perſon or perſons which he hath ſo abſolued?

38 Whether doth your Miniſter reade Diuine Seruice vpon theſe Feſtiuall dayes following, viz. the Birth day of our Lord GOD, the Feaſts of the Purification, the Annunciation of Saint Mary the Virgin, the Feaſt of the Aſcenſion of our Lord GOD, the Nativity of Saint Iohn Baptiſt, and the Feaſt of all Saints: and whether doth your Miniſter reade Euening Prayer vpon theſe dayes following, viz. vpon the Eve of the Birth of our Lord GOD, Eaſter Eve, and Whitſon Eve?

39 Whether Publication of the Kings Majesties late Declaration to his Subjects (concerning lawfull sports to be vsed) hath bene made by your Minister in your Parish Church, or Chappell?



Articles concerning the Church.

1 **V**Whether haue you in your severall Churches and Chappels, the last Booke of Constitutions or Canons Ecclesiastical, ready to be read by your Minister?

2 Whether is there in your Church or Chappell, one parchment Register Booke, provided for Chrystenings, Marriages, and Burials: and whether is the same duly and exactly kept, according to the Constitutions in that case provided?

3 Whether haue you the great Bible and Booke of Common prayer, commanded by the late Kings Majesties authority only to be vsed, and the booke of Homilies: and whether haue you in your Church or Chappell, a Font of Stone set vp in the ancient usuall place: a convenient and decent Communion Table standing vpon a frame, with a Carpet of silke or some other decent stuffe, and a faire linnen cloath to lay thereon at the Communion time: and whether is the same then placed in such convenient sort within the Chancell or Church, as that the Minister may be best heard in his Prayer and Administration, and that the greater number may communicate: and whether are the ten Commandements set vpon the East end of your Church or Chappell, where the people may best see and reade them, and other sentences of holy Scripture, written on the walles likewise for the same purpose?

4 Whether haue you a convenient Seat for the Minister to reade Service in, together with a comely Pulpit set vp in a convenient place, with a decent cloth or Cushion for the same: a comely large Surplesse, a faire Communion Cup of Silver, and a cover agreeable for the same, with all other things and Ornamentes necessary for the Celebration of Diuine Service, and administration of the Sacraments, and a strong Chest for the Almes of the poore, with three lockes and keyes, and another Chest for the keeping of Ornamentes of the Church and Register Booke?

5 How many Bells are there at this present hanging in the Belfrey of your Parish Church, and how many haue there bene heretofore? Whether any of your sayd Bells haue bene taken downe and sold, or made away: and what other Church goods are now wanting in your Church?

6 Whether are your Church or Chappels with the Chancels thereof, and your Parsonage or Vicarage-house, and all other housing thereto belonging, in good reparations, and decently and comely kept, as well within as without: the seates well maintained, your Church-yard well fenced and kept without abuse, according to the 85. Canon: If not, then through whose default, and what defects are?

7 Whether doe any withhold the stocke of the Church, or any goods or other things given to good and charitable uses: All those things in those Articles, are to be prepared, according to the Canons, under the title appertaining to Churches.

Articles concerning Schoole-masters.

V Whether the Schoole-master or Schoole-masters within your Parish, openly or privately in any Noble or Gentlemans house, or in any other place, be of good and sincere Religion, life, and conversation, and be diligent in the teaching and bringing up of youth: and whether they haue bene examined, allowed, and licenced for Schoole-masters by the Ordinary in that behalfe, and how many severall Schoole-masters haue you, and what be their names?

2 Whether your schoole-master or schoole-masters doe themselves receiue the holy Communion as often as they ought to doe, and whether do all their Schollers that be of age sufficient, and of capacity, by instruction to receiue the Lords Supper, come to the communion either in your Church, or where their parents dwell, once every yeere, and be diligent to heare Common Prayer.

3 Whether the Schoole-master, or Schoole-masters, eyther private or publike, doe teach their schollers the Catechisme, authorized by publike authority, at least once every weeke, and doe instruct and examine the same, and doe teach any other Catechisme, and what Catechisme it is they so teach?

4 Whether your Schoole-master, or Schoole-masters, or any of them be knowne or suspected to reade vnto their Schollers privately, any unlawfull Bookes, or privately to instruct them in their young yeeres either in Popery, superstition, disobedience, or contempt of his Majesty, & his Lawes Ecclesiasticall by publike authority allowed?

5 What Recusant Papists are there in your Parish? and whether doe they or any of them keepe any Schoole-master in their house, which cometh not to Church to heare Diuine Service, and receiue the Communion? what is his name, and how long hath he taught?

6 Whether

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6. Whether the Schoole-master, or Schoole-masters within your parish, do teach his or their Schollers any other Grammer, then that which is called the Kings Grammer, set forth by the authority of King Henry the 8. teaching the prescript forme thereof, whereby their Schollers may perfectly understand their Grammer Rules and construction?

Articles concerning the Parishioners, and other of the Laity.

1 **W**hether is there any within your parish, that hath or doth impugn the Kings Majestyes Supremacy and Authority in causes Ecclesiasticall, or doth any way, or in any part impeach the same, being restored to the Crowne by the Lawes of the Realme established in that behalfe?

2 Whether is there any in your Parish, that denyeth the Church of England by law established under the Kings most excellent Majesty, to be a true and Apostolicall Church, teaching and maintaining the doctrine of the Apostles?

3 Whether is there any in your parish, that doth impugn any of the Articles of Religion, agreed upon in Anno 1562 and established in the Church of England?

4 Whether is there any in your parish, that doe impugn and speake against the Rites and Ceremonies established in the Church of England, or the lawfull vse of them? you shall present their names.

5 Whether is there any in your parish that doe impugn the government of the Church of England under the Kings most excellent Majesty by Arch-bishops, Bishops, Deanes, Arch-deacons, and the rest that beare Office in the same, affirming that the same is Antichristian or repugnant to the word of God?

6 Whether is there any in your parish, that impugn the forme of consecrating and ordaining of Arch-bishops, Bishops, Priests, or Deacons, affirming that the same is repugnant to the word of God: or that they, who are so ordered in the same forme, are not lawfully made?

7 Whether is there any in your parish, that doth hold, or frequent any Conuenticle, or priuate meetings, and there doe conferre or agree upon any priuate Orders, other then such as are by the Canons set forth by publike authority, to bee by them, or any others in Church government obserued?

8 Whether any persons haue lurked or tippled in Tauerne or Ale-houses upon Sundayes, or other Holidayes, or vsed his, or their Manuall craft, trade, or mystery, or any bodily labour, or kept their shops open

upon the said dayes, or any of them, especially in the time of Divine Service.

9 Whether are there any in your Parish, that doe or haue prophaned, (since his Majesties generall pardon) the Lords day, called Sunday, or any other Holiday, contrary to the Orders of the Church of England prescribed in that behalfe?

10. Whether hath any person in your Parish quarelled, stricken, or used any violence vnto, or with your Minister, or any other, in the Church or church-yard, or used himselfe disorderly in the Church, by filthy and prophane talke, or any other rude and immodest behaviour?

11. Whether is that due reverence and humble submission used within your Church or chappell in the time of Divine Service, as by the 18. Constitution is prescribed? And whether each one in the Church or Chappell, doe apply and order himselfe there in the time of diuine Service, as by the latter part of the same constitution is most commendably enjoined?

12 Whether the Church-wardens and Vestmen doe euery Sunday and holiday diligently search, who absenteth himselfe, or herselfe from Church, or whether doe they suffer any to abide in the Church porch, or church-yard in the time of common Prayer or Sermon.

13 Whether the Church-wardens doe provide against euery Communion, with the aduice of the Minister, a sufficient quantity of fine white Bread, and of good and wholesome wine, for the number of the Communicants that shall receiue, and that to be brought in a cleane and sweet standing pot of Siluer, or other cleane mettall.

14. Whether haue any in your Parish bene God fathers or God-mothers to theyr owne childzen; or whether your Ministers, or any God-fathers or God-mothers haue used, or doe vse any other forme, answer, or speech in Baptisme, then is in the Booke of Common Prayer appointed, or whether any which haue not communicated, be admitted to be God-fathers or God-mothers, contrary to the 29 Canon?

15 Whether is there any in your Parish, that doe refuse to haue their Childzen baptized, or themselves to receiue the Communion at the hands of your Minister, because he is no Preacher? You shall present their Names: and if your Minister, sithence the publishing of the said booke of Canons, haue receiued any such persons (being not of his owne Cure) to the Communion, or baptized any of their childzen, you shall likewise present him.

16. Whether doe all Fathers, Mothers, Masters and Mistresses, cause their Childzen, seruants, and appzentizes, to come to the Cate-

chisme

chisme vpon the Sundayes and Holidayes, befoze Euening Prayer, to heare, and to be instructed and taught therein? and those that doe not theyr duty herein, you shall present theyr names?

17. Whether haue you, or your predecessors Churchwardens, there suffered, since the last Wardon, any Playes, Feasts, Banquets, Church-Alles, Drinkings, or any other prophane blages, to be kept in your Church, chappell or Church-yard?

18. How many Inhabitants within your Parish, men or women aboue the age of sixtene yeres, doe refuse to frequent Diuine Seruice, established by publike authority of this Realme, or to receiue the holy Communion, or are negligent therein: what be their names, and what degree, or state or trade of life are they? you are to present them all of each sort.

19. Whether doe any of the Inhabitants within your Parish, entertaine within their house any sojourners, lodgers, or any common resorters of Guests, who refuse to frequent Diuine Seruice, or refuse the holy communion, as aforesaid, what be their names and of what quality or condition are they?

20. Whether any of the sayd Popish Recusants be of insolent behaviour, not without publike offence, or doe boldly busie themselves in seducing, or withdrawing others either abroad, or in theyr owne families, by instructing their children in Popish Religion, or by refusing to entertaine any, especially in place of greatest seruice or trust, but such as concurre with them in opinion of Religion, and what be their names that doe so?

21. How long the Popish Recusants haue obstinately abstained either from Diuine Seruice, or from Communion as is aforesaid, whether of any long time, or onely since his Maiesties Raigne, and how long?

22. What persons aforesaid within your Parish, either for the offence aforesaid, or for any other contumacy or crime, doe remaine excommunicated: what be their names, and for what cause and how long haue they so stood excommunicated?

23. Whether were you the Churchwardens and Questmen chosen by the consent of the Minister and Parishioners in Easter weeke, according vnto the 89 and 90. Canons? And whether haue the Churchwardens befoze you giuen vp a iust account for their time, and deliuered to you their successors, whatsoeuer money or other things of right be longing in the Church, which was in their hands, according to the 89. Canon?

24. Whether doe all persons aboue the age of sixtene yeres, vsually resort to heare Diuine Seruice vpon Sundayes and Holydayes approued? And whether hath any one of your Parishioners (being aboue the age of sixtene yeres, as aforesaid) receiued the holy Communion thrice this last yere, chiefly once at Easter, in your parish Church kneeling? If no, then you shall present their names which haue not so done.

25. Whether haue you a fit parish Clarke, aged 20 yeares at the least, of honest conuersation, and sufficient for reading and writing? and whether are his and the Sextons wages paid without fraud, according to the most auncient custome of your parish? If not, then by whom is he so defrauded and denyed? And whether he be chosen by the Parson or Vicar: or by whom according to the 9th Canon?

26. Whether doth your Clarke or Sexton keepe the Church cleane, the doores locked: is any thing lost or spoiled through his default, or doth he (when any is passing out of this life) neglect to toll the Bell, hauing notice thereof.

27. Whether haue any in your parish bene married within the prohibited degrees forbidden by Law, and expessed in a certaine Table published by authority in Anno 1563. If yea, then you shall present their names. And whether haue you the said table publicly set vp in your Church, and fastened to some conuenient place.

28. Whether doth any heretofore diuorced, or married, and not diuorced, keepe company at bed and board as man and wife, with any other man or woman, then with the person that he or she was married vnto, and what be their names? If the parties now so liuing together say that they be married, when and where were they married: and how long haue they so continued together?

29. Whether haue you in your parish, to your knowledge, or by common fame and report, any who haue committed Adultery, Fornication, or Incest, or any Waluers, Harbourers or Receiuers of such persons, or publicly suspected thereof, which haue not bene publicly punished to your knowledge? If yea, then with whom? And whether are there any which are by common fame and report reputed, and taken to be common Drunkards, Blasphemers of Gods holy Name, common and vsuall Swearers, filthy Speakers, Raylers, Sowers of discorde among their Neighbours, or speakers against Ministers marriages, Ministers contrary to the Statute made in the seuen and thirtieth yere of King Henry the eight, Symoniacall persons, Fighters, Bawlers, or quartellers in the Church or Church-yard? You shall not sayle to present their names.

30 Whether haue any in your Parish receiued, or harboured any woman begotten with Child out of wedlocke, and suffered them againe to depart without penance first inflicted vpon them by their Ordinary? You shall truly present as well the partie harbouring, as harboured, and who is suspected to haue committed incontinency with her?

31 Whether any person or persons, suspected or detected heretofore of incontinencie, or any therefore departing out of your Parish for a season, is now returned againe: or in what place else is he or she now abiding to your knowledge, or as you haue heard: you shall not faile to present the truth in that behalfe?

32 Whether there be any person or persons Ecclesiasticall or Temporal within your Parish, or elsewhere within the Diocese, that haue retayned and kept in their custody, or that read, sell, utter, disperse, carry or deliuer to others, any English or Latin Bookes, or Libels, set forth or Printed, eyther on this side or beyond the Seas, by Papists or Sectaries, against the Kings Supremacy, in causes Ecclesiasticall, or tending to Popery, Puritanisme, or any other Sect, Error, or Heresie, against true Religion, and Catholike doctrine, now publikely professed in this Church, or the gouernment or discipline of the Church of England, now within this Realme receiued and established by common authority, that you know, or haue heard of, what their names and surnames are?

33 Whether there be any in your Parish, who are knowne or suspected to conceale, or keepe hid den in their houses any Masse-bookes, Postilles, Breuiaries, or other Bookes of Popery or superstition, or any Challices, Copes, Vestments, Albes, or other ornaments of superstition vncancelled or vndefaced, which is to be coniectured that they doe keepe for a day, as they call it?

34 Whether any of your Parishioners hauing a Preacher to the Parson, Vicar, or Curate, doe absent themselves from his Sermons, and resort to another place to heare other Preachers?

35 Whether there be any Inne-keepers, Alewives, Victuallers, or Tiplers, that suffer, or doe admit any person or persons into their houses, to eate, drinke, or play at Dice, Cards, Tables, Bowles, or such like Games, in the time of Common Prayer or Sermon, on Sundayes, or Holidayes: or any Butchers or other, that commonly vse to sell meate or other things in the time of common Prayer, preaching, or reading of Homilies: and whether in any faires, or common Markets falling vpon Sundayes, there be shewing of any wares befoze Morning Prayer be done? And whether any Markets or selling of

wares be vsed or suffered in any Church-yards on the Sunday by common Pack-men and Pedlers going about, or any Butchers :

36 Whether your Minister or Church-wardens, or any of the Parish, without the consent or privity of the Ordinary, haue caused any to do Penance, or to be punished eyther openly, or eytherwise, by any Meeting, or haue taken money for any crime punishable by the Ecclesiasticall Lawes onely, and what be the Names of the parties that haue bene so punished, and in what manner ?

37 Whether there be any in your Parish, who will come to heare the Sermon, but will not come to the publike Prayer appointed by the Booke of Common Prayer, making a Schisme or diuision betwene the vse of publike Prayer and Preaching : And whether there be any, who being present at publike Prayer, doe not deuoutly and humbly, kneele vpon their knees, at such times as by the Book of Common Prayer they are appoynted : To wit, when they make a generall confession of their sinnes ; when all Prayers and Collects are read ; in the time of the Letanie ; when the Ten Commandements are read ; and at the receiuing of the holy Communion, &c. And what be their Names that haue at any time shewed themselves vnprofitfull and vnreuerent in that behalfe ?

38 Whether there be any married women within your Parish, which after Child-birth, refuse, contemne, or neglect to come to the Church, to giue God thanks for their safe deliery, and to haue the Prayers publikely appointed in that behalfe by the Booke of Common prayer : And whether they are apparelled with a faire white bayle of Linnen cloath, and accompanied with some of the honest Wives of the parish, according to the ancient custome of our Church of England : and whether any Minister doe winke at such fantastickall women which refuse so to doe ?

39 Whether any within your Parish, do resort into Barnes, Fields, Woods, priuate houses, or to any ordinary expositions of Scriptures, or conferences together, or that be drawers or perswaders of other to any such Schismaticall Conuenticle ?

40 Whether any doe keepe their Children unbaptized longer than is conuenient, vlesse that it be for some vrgent occasion : And whether any doe carry their Child or Children, from the Parish they are borne in, to other Parishes to be Baptized, and so refuse their own parish, and to what other parish ? Or doe bring strange Ministers into their owne houses to Baptize their children priuately, according to their owne fantasies ?

41 Whether doe you know or haue heard of any within your parish, that haue presumed to intermeddle with the goods and chattels of any dead person, not hauing authoritie from the Ordinary, eyther by procuring the will of the deceased, or by procuring of Letters, of Administration?

42 Item (setting downe the full summe of the Communicants within your parish) you shall present euery one who hath bene defective at this Feast of Easter last past, in receiuing the holy Communion, vpon neglect, contempt, or any other pretence and excuse.

43 Whether doe you know of any other matter of Ecclesiasticall cognizance worthy the presentment, in your judgement, heretofore in these Articles not expressed, and which is fit to be reformed in Ecclesiasticall censure? If you doe, you shall likewise present the same by vertue of your Oathes?

44 Whether doe your Parishioners obserue and keepe holy the Holy and festiuall dayes, which by the Lawes and Statutes of this Land are commanded to be kept holy; and namely, these Festiuall dayes following, viz. The Birth day of our Lord God, the Feast of the Purification, and the Annunciation of St. Mary the Virgin, the Feast of the Ascension of our Lord God, the Nativity of St. Iohn Baptist, and the Feast of all Saints?

45 Whether the fifth day of Nouember be kept holy, and Thankesgiving be made to God for the States happy deliuerance, according to the Ordinance in that behalfe?

46 Lastly, you the Churchwardens are at the charge of your parish, to prouide a conuenient large Sheet, and a white wand to be had, and kept within your Church or Chantry, to be vsed at such times as Offenders are censured for their grievous and notorious crimes.

You shall bring in your answer to the Articles aforesayd, at or before the Feast of the Nativity of St. Iohn the Baptist next.

Immediately after Michaelmas next, there shall be a Synode holden, where, and when the Clergie and Churchwardens are vpon warning giuen to appeare: at which time, the Churchwardens are to exhibite a Bill of Presentment to the Articles aforesaid, and then they shall exhibite no Bill of Presentment to the aforesayd Articles, vntill the next Visitation following: but if there shall be just cause to present any persons, the Churchwardens may at any time make presentments, and bring the same into the Registry. And at the deliuey of your Presentment, you shall set downe in the latter end thereof, the Names of such as haue bene buried within your Parish, for the space of a quarter of a

care can pay, before the date of your said Bill, being then, Warden, or
Widowes.

Articles to be enquired of, by the Minister, Churchwardens & Sworn-
men of every Parish, within the Arch-deaconry of *Essex*, accor-
ding to the speciall direction of certaine Letters, heretofore sent
to the Lord Bishop of *London*, from the right Honourable the Lords
of the Privie Councell.

Inprimis, Whether there be any in your parish, eyther Parishioners,
Sojourners, or such as be late come out of their Countries into your
parish, which doe refuse to come to Divine Service to their Parish
Church, or else where: and what be their names, and surnames, and
how long they have refused so to doe?

2 Item, How many of their wives and children above the age of six-
tene yeares, servants, and other sojourners abiding in their houses, doe
likewise refuse so to doe: and what be their names and surnames, and
how long they have refused so to doe?

3 Item, Whether there be any in your Parish which be suspected to
have bene reconciled to the Popish Religion, or to have been absolved,
or any that procured and counselled thereunto: and what be their names,
and surnames?

4 Item, Whether there be any in your Parish which be suspected to
be Priestes, Reconcilers, Jesuits, Seminaries, or other persons
which have received any Orders or authority from the Romish Church,
to be the like: and what be their names, and surnames?

5 Item, Whether there be any Schoole-masters within your parish,
which doe not bring up their youth in the Religion now professed, or be
not themselves diligent in repairing to Divine Service, or bringing
their Schollers to it?

Articles concerning Parishioners.

In every Parish where any manner of person dwelleth or sojourneth,
which refuseth to goe to some Church to heare Divine Service, the
Minister and Churchwardens of that Parish are commanded every
Moneth from hencefoorth, to go to every such person with two or three
honest witnesses, and before those witnesses to require every such person
to repaize to the Church to heare Divine Service: and the sayd Mini-
ster and Churchwardens are commanded to send a Certificate in writ-
ting, signed with the hands, Markes, and seales of the sayd Minister,
Church

Churchwardens, and ~~Witnesses~~, to their Arch-deacon, alwayes on the tenth day befoze Midsummer day: and on the tenth day befoze Christmas day: So, as returne of such certificate be made in time to the Custos Rotulorum, at euery Assizes next ensuing those feasts, testifying as well the manner and time of their admonishments of such Recusants whatsoeuer they be, as their answers: And when and whether they went to Church euery Moneth, after such admonition giuen to them, as aforesaid: And whether, any such person hath wilfully withdraue from taking or vnderstanding such admonition: and also declaring the names, surnames, and abiding places of euery one that shall offend in any part or clause of the aboue written Articles: This euery Minister & Churchwarden, is straightly charged to shew his diligence in, and effectually to doe, as they and euery of them shall and will answer to the contrary, at their perils.

*To the five Articles aforesaid touching
the Recusants.*

You shall bring your Presentment into the Registry of the Arch-deacon of *Essex*, tenne dayes before Midsummer day, and tenne dayes before Christmas day, specifying the proper and surname, title, and addition of euery person presented, and how many Moneths they haue refused to come to Diuine Seruice, to their Parish Church, or else-where, before the day of making your Presentment.

Instructions for the Ministers, and Churchwardens, of the seuerall Parishes within the Arch-deaconry of *Essex*.

That his Majesties Declaration published An.Dom. 1628. befoze the Articles of Religion, for setting all questions in difference, be strictly obserued.

That speciall care be had concerning Lecturers in every Parish
for whom these directions ensuing are to be followed,

- 1 First, that in all Parishes, the afternoones Sermons be turned
into Catechizing by question and answer, where, and when so-
ever there is no great cause apparent, to break this antient and
profitable Order.
- 2 That every Lecturer doe reade Divine Service, according to the
Liturgie, Printed by authority, in his Surplisse, and Hood, be-
fore the Lecture.
- 3 That where any Lecture is set vp in a Market Towne, the same
be read by a company of Graue, and Orthodoxe Divines, nere
adjoyning in the same Diocesse, and that they pzeach in Towns,
and not in Cloakes as many vse to doe.
- 4 That if a Corporation doe maintaine a single Lecturer, hee be
not suffered to pzeach, till he pzoferre his willingnesse to take
vpon him a living with Cure of Soules, within that Incor-
poration, and that he doth actually take such Benefice, or Cure,
so soone as it shall be fairely procured for him.

3 That the Minister and Church-wardens in every Parish, or one of
them doe by writing, vnder his or their owne hands, certifie vnto the
Arch-deacon of Essex, or his Officiall, (at every visitation and Sy-
nod) the Christian, and surnames of every Lecturer in their Parishes,
and the place where he pzeacheth, (whether exempt, or not exempt) to-
gether with his quality and degree.

4 That they doe in like manner certifie the names of all such Men,
as being not qualified by Law, doe keepe Chaplaines in their Houses.

5 That they doe further certifie the Names of all such, as absent
themselves from, or are negligent in comming to Divine Service, as
well Prayers, as Catechizings and Sermons.

6 That the Ministers and Church-wardens of every Parish succes-
sively, doe keepe a severall Copie of these Instructions by them, whereby
they may be the better informed of their duty, and that at every visitati-
on and Synode, they shall present all such persons as haue disobeyed these
Instructions, that according to his Majesties pleasure, such as doe con-
fesse, may be encouraged, and such as are refractory, may be punished.

EDWARD LAYFIELD Arch-deacon of Essex.

